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# ADVICE TO THE Tories, &c.

*Price Three Pence.*

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TO THE

BRITISH MUSEUM

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# TORIES

Who have Taken the

# OATHS.

*En Dextra, Fidesque!* Virg.

LONDON:

Printed by R. *Baldwin*; and sold by R. *Burleigh* in *Amen-Corner*. 1715.

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THE Wickedneſs of the Times hath been a juſt Complaint in all Ages, Paſſion having been ever powerful and on the ſide of Vice, which is the greateſt Enemy to Religion. But in the preſent Age, Vice and Scepticiſm join their Forces to deſtroy Chriſtianity. If Men were wicked in former Times, their Wickedneſs was attended with Remorſe and

and Shame. But now they are openly and couragiouſly wicked, being ſo upon Principle, and endeavouring to ſupport themſelves by Argument, and by the general Example of the Age. Whatever may occaſion this Growth of Impiety, the Zeal you at all Times expreſs for the Church, encourages me to think your Endeavours will not be wanting to put a Stop to it: At leaſt, it is to be hoped, that you will avoid being your ſelves inſtrumental to the propagating ſo great an Evil.

Two Things there are which influence Men with a Regard for Religion; a Senſe of its *Truth*, and a Senſe of its *Uſefulneſs*. The firſt of theſe can affect thoſe alone who are really Chriſtians: The latter may have a more extenſive Influence, and cauſe even Infidels to pay an outward Reſpect to that whereon they apprehend the common Welfare to depend. In proportion as you leſſen either of theſe Motives, you do a manifeſt Diſſervice to Religion. But your being at any Time guilty of Sedition or Rebellion againſt that Sovereign to whom you have ſworn Allegiance, will very much

much contribute to make both lose their Force upon the Minds of Men. For, If the Christian Religion doth not restrain Men from wicked Actions, such as Fraud, Violence, Perjury, and the like, how is it useful to Mankind? Or if it doth, how can you pretend to believe it, and at the same Time act in direct Opposition to its Precepts? And what Thought will other Men be tempted to have of Religion, when its great Assertors shall shew themselves to believe nothing of what they assert?

I have neither so ill an Opinion of you, nor so good a one of your Adversaries, as to believe every Thing which they report to your Disadvantage. But as it is now the general Discourse and Suspicion, that many of you, who are bound by the most solemn Oaths to be true and faithful Subjects to King *George*, do nevertheless, contrary to those Oaths, endeavour to undermine his Government, and introduce that of the Person whom you have abjured; I thought it my Duty to dissuade you from so infamous a Practice, not with any Intention to fix

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the Scandal, but to remove the Cauſe of it, if there be any on your Side; or, if there be not, to prevent your being provoked to deſerve it by the unmerited Cenſures and Reproaches of your Enemies.

Thoſe among you, who remain firm to the Allegiance you have ſworn, cannot be diſpleaſed that I endeavour to make others like your ſelves: And if this Paper fall into the Hands of any who have betrayed Faith, Honour and Religion, their own Conſcience will be the beſt Juſtification for the making it Publick; I ſhall, therefore, not as a Politician, who is carrying on a private Scheme for the Intereſt of any Prince or Miniſtry, but as a Chriſtian, who intends the Advancement and Honour of Religion, proceed to lay before you the ill Conſequences, which the Violation of your Oaths is like to have upon that Church for whoſe Intereſt you profeſs ſo great Concern.

It is plain then, that the publick and avowed Breach of your Oaths would prove the greateſt Injury to the Church,

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inaſmuch as it would be deſtructive of all Religion. If Oaths are no longer to be eſteemed ſacred, what ſufficient Reſtraint can be found for the irregular Inclinations of Men? Common mutual Faith is the great Support of Society; and an Oath, as it is the higheſt Obligation to keep our Faith inviolate, becomes the great Inſtrument of Juſtice and Intercourſe between Men. Whatever, therefore, leſſens the Sacredneſs or Authority of an Oath muſt be acknowledged at the ſame time to be highly detrimental both to the Church and the Commonwealth.

Men, by concealing other Crimes, may prevent the Scandal of them; but the Perjury of thoſe who ſhould attempt to ſubvert the Government is an avowed and open Crime. Other Crimes may admit of ſome Diminution, either on Account of the Inconſiderableneſs of their Object, or the Infirmity which attends the Commiſſion of them: But this is a Crime of the higheſt Nature, not only as it affects the Perſon of the Prince under whoſe Protection we live, but as it is in a peculiar Manner, above

other Crimes, an Inſult on the Deity it ſelf. State-Perjury doth not ſpring from a ſudden Guſt of Paſſion; it is no ſenſual Vice to which you are ſtimulated by the Frailty of the Fleſh. It is a cool, deliberate Crime, and ſheweth a ſtedfaſt Reſolution to do Evil without Regard either to God or Man.

It may, indeed, ſeem needleſs to uſe any more Arguments in order to convince you, either that the Cauſe of Virtue and Religion is likely to ſuffer by the common Practice of Perjury and Breach of Faith, or that the Intereſt of the Church is inſeparable from the Intereſt of Religion. But I ſhall inſiſt further on a Point which, how clear ſoever, is not much attended to. It cannot be denied, that the viſible Intereſt of the Church depends upon her Credit and Reputation; which Men will be apt to meaſure by the Reputation of thoſe who ſtand up moſt zealouſly in her Defence. If therefore you, who would be thought true Sons of the Church, and warm Aſſertors of her Priviledges, ſhould loſe your own Credit by Perfidiouſneſs and Perjury, how great a Blemiſh will you throw

throw upon her? How must the Honour of the Church of *England* sink in the Opinion of those among us, who are already *hardly Christians*, when they see the baseſt Immoralities practiſed to promote her Intereſt? There are too many who cannot or will not be at the Pains to inquire into the Merits of the Cauſe; but, judging only by Appearances, will, from the Lives of Churchmen, form their Idea of the Church it ſelf. Conſider therefore what Scandal you give, and how far you participate the Guilt of theſe Men, whom you encourage and harden in their Contempt of the Church, by making her a Pretext for Hypocriſy and Prevarication.

Beſides, you are to reflect that the Ills of Rebellion are certain, but the Event doubtful: And conſidering the Diſadvantages the Rebels muſt lie under, you ought in Reaſon to apprehend the worſt. In caſe therefore of a Defeat, what Quarter are you to expect, I will not ſay for your ſelves, but for that Church whoſe Intereſt you pretend to interweave with your own? One Thing is evident, that if the Rulers among

the Whigs are, what by many of you they are represented to be, disaffected to the Church of *England*, they will then have the faireſt Pretext, as well as Opportunity, to deſtroy her. It may be thought neceſſary to bind thoſe who call themſelves the *Church-Party* with ſomething ſtronger than Oaths.

*Dicta nihil metuere nihil perjuria curant.*

And with the ſame Iniquity that her Name was uſed to ſanctify the wicked Actions of her Children, may their Wickedneſs be then made uſe of in order to throw an *Odium* upon her. This is *Argumentum ad Hominem*, and ſhould influence thoſe among you who are forward to think the worſt of your Adverſaries. What Thoughts or Reſolutions the Whigs may have with regard to the Church, I know not: But I am ſure they give her the deepeſt Wounds who diſhonour her by their Friendſhip; who would be thought zealous to promote her Intereſt, at the ſame Time that they deny her Power in their Lives and Practices. That

That which, in the Eye of Reason, gives any Church or Religion the Advantage above others, is the Influence it hath upon the Lives of its Professors. It is upon this foot that the Church of *England*, ever espousing the Cause of Virtue, Loyalty, and all Things laudable, in opposition to Libertines, Rebels, and Fanaticks, hath maintain'd her Credit and Esteem with wise Men. And if we are really concern'd to support her Honour, the right Way is to put her Principles in practice, to be true to our Oaths and Engagements, and live in every respect as becometh peaceable and loyal Subjects. The Dissenters have been a long time stigmatiz'd for Men of no Loyalty, not acting upon Principle, but govern'd by the narrow unsteady Views of Passion and Interest. But will not the Satyr be doubly keen upon our selves, if ever we are found guilty of those very Things that we so heartily condemn in others?

It is no easy matter to find out Evasions in so plain a Case; and yet it can hardly be suppos'd that a Man, who has

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any Senſe of Religion, ſhould commit Perjury without ſome Salvo to his Conſcience. Perhaps you will ſay, that if it be never lawful for a Subject to break his Oath of Allegiance to his King, then the Revolution cannot be juſtified: Or, if it may ſometimes be allow'd, why not now as well as then? I anſwer, when any Perſon, by Forfeiture or Abdication, loſeth Dominion, He is no longer Sovereign: Now the Subject ſwore Allegiance to the Sovereign, and not to the Perſon: When therefore the Perſon ceaſeth to be Sovereign, the Allegiance ceaſeth to be due to him, and the Oath of courſe to bind. In the Judgment of moſt Men this was the Caſe at the Revolution. But nothing like this can be pretended now. King *George* legally adminiſters that Government to which he came with the joint Conſent and Acclamations of his People; there being nothing done by which he is leſs *King* now than he was at the time you ſwore to him: And conſequently there can be no Parallel between the Revolution and the preſent Caſe. I will not undertake to juſtifie every thing that is now done in point of

Policy;

Policy; but neither will impolitick Meaſures juſtify Subjects in taking the ſame Steps they formerly did on the ſcore of illegal Meaſures. It is one thing to ſubvert a State, and another to turn out a Miniſtry.

If you ſhould have the Hardineſs to object, that King *George* is in truth no rightful King; and that therefore you are not obliged to pay Obedience to him: I ask, how you came then to acknowledge him and ſwear to him as rightful *King*? You will ſurely be aſhamed to own, that in ſo doing you acted againſt your Opinion; or that ſince that time your Eyes have been open'd, by the Diſgrace of Friends, or the Loſs of an Employment. But though we ſhould grant that he had originally no Right to the Crown, yet when a Prince is once in Poſſeſſion of it, and you have ſworn Allegiance to him, you are no longer at liberty to enquire by what unrighteous ſteps he might have obtain'd it. But there is nothing of that ſo much as ſuſpected in the preſent Caſe; it being known to every body that *King George* came

came to the Crown without Force or Artifice, meerly in Compliance with the Laws of the Land, and the unanimous Requeſt of his People.

To determine the Rights of Princes is a difficult Point, as requiring more Skill in the Laws, more Knowledge of particular Facts, more Leiſure, and more Underſtanding than moſt Men are Maſters of. But it is an eaſy matter to know the Obligation and plain Senſe of an Oath. You know evidently that you have ſworn to King *George*, and abjured the *Pretender*, and that you ought not to forſwear your ſelf. But, Do you as evidently know that Hereditary is preferable to Parliamentary Right, and that the Hereditary Right belongs to the *Pretender*? If you do not, as I am ſure you cannot, why will you violate the plain manifeſt Duties of Religion, under pretence of obſerving what is at beſt but obſcure and dubious? But though the *Pretender*'s Right to the Crown were never ſo clear, it would not therefore be a clear Point that you ought to be aſſiſting to him. On the contrary, it would be

clear

clear that you *ought* not, ſince you have ſworn that you *would* not.

I muſt repeat to you, that what hath been ſaid was not done with a Deſign to ſpread or confirm the Reports of your Adverſaries; but only to contribute, ſo far as in me lay, to remove or prevent any juſt Occaſion of them. Leaſt of all was it my Intention to inſinuate any thing diſhonourable of the Clergy, for whoſe Character I have a high Reſpect, and whom I verily take to have been injured by the Reports of warm Men. I ſhall ſay no more, but leave you to conſider the Oaths which you have taken.

# THE OATH OF Allegiance.

I *A. B.* do ſwear, That I will bear Faith and true Allegiance to His Majeſty King *George*.

So help me GOD.

# THE OATH OF Abjuration.

I *A. B.* do truly and sincerely acknowledge, profess, testifie and declare, in my Conscience before GOD and the World, That Our

Sovereign Lord King *GEORGE* is Lawful and Rightful King of this REALM, and of all other His Majesty's Dominions and Countries thereunto belonging; and I do solemnly and sincerely declare, That I do believe in my Conscience, that the Person pretended to be Prince of WALES during the Life of the late King *James*, and since his Decease pretending to be, and taking upon himself the Stile and Title of King of *England*, by the Name of *James the Third*, hath not any Right or Title to the Crown of this Realm, or any other the Dominions thereunto belonging. And I do renounce, refuse and abjure any Allegiance or Obedience to him. And I do swear,

That

That I will bear Faith and true Allegiance to His Majesty King GEORGE, and Him will defend to the utmost of my Power, against all Traiterous Conspiracies and Attempts whatsoever, which shall be made against His Person, Crown or Dignity; And I will do my utmost endeavour to disclose and make known to His Majesty, and Successors, all Treasons and Traiterous Conspiracies which I shall know to be against Him, or any of them. And I do faithfully promise, to the utmost of my Power, to support, maintain and defend, the Limitation and Succession of the Crown against him the said *James*, and all other Persons whatsoever, as the

same

ſame by an Act, Intituled, *An Act for the further Limitation of the Crown, and better ſecuring the Rights and Liberties of the Subject*, is, and ſtands limited to the Princeſs SOPHIA, Electreſs and Dutcheſs Dowager of HANOVER, and the Heirs of Her Body, being PROTESTANTS. And all theſe Things I do plainly and ſincerely acknowledge and ſwear, according to theſe expreſs Words by me ſpoken, and according to the plain and common Senſe and Underſtanding of the ſame Words, without any Equivocation, mental Evaſion, or ſecret Reſervation whatſoever. And I do make this Recognition, Acknowledgment, Abju-

Abjuration, Renunciation, and Promiſe, heartily, willingly and truly, upon the true Faith of a Chriſtian.

*So help me* GOD.

*FINIS.*